CHAPTER I

INTRODUCTORY

SUN YAT-SEN, ten years after his death, enjoys a far greater prestige among his fellow countrymen than he ever did when alive. The cult of Sun-Yat-$enism has, superficially at any rate, gained a tremendous hold upon the people of China, of all classes. His portrait figures in every official function. Weekly Memorial services form part of the routine in Government offices, schools, etc. His *San Min Chu I* ("Three Principles/' or as a learned Jesuit Scholar prefers to call them "Triple Demism") constitute the official gospel of the Kuomintang, the Party which still claims a monopoly of political power, and their study is made a compulsory subject in the curricula of schools and colleges, including Mission institutions of every grade. For good or for ill the rising generation is being inoculated with Sun Yat-sen's political philosophy and theories of Government.

Mark Antony, declaiming over the body of a murdered Caesar, said (according to Shakespeare)

"The evil that men do lives after them
The good is oft interred with their bones.'[1]

The posthumous status of Sun Yat-sen confronts us with a paradox. Much evil has ensued from his pernicious activities during the last few

years of his life. But there appears to have been,
an opportunist conspiracy to forget those activities;